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**FIFTY-FOURTH ANNUAL REPORT OF THE AMERICAN
COLONIZATION SOCIETY.**

JANUARY 17, 1871.

THE AMERICAN COLONIZATION SOCIETY, which meets to-day on its Fifty-Fourth Anniversary, is called to temper its rejoicings over the work accomplished with grief for the loss of two of the Vice Presidents of the Society.

OBITUARY.

The death of RICHARD T. HAINES, Esq., of Elizabeth, New Jersey, August 21, removes from the counsels and service of this Society one of its earnest and faithful friends. As President of the New Jersey Auxiliary, and its occasional Delegate in the National Board of Directors, his sagacity and wisdom shone brightly. He passed away at the age of seventy-five years, having an honorable name in all his relations and duties in life, and as an active and devout Christian.

Rev. EBENEZER BURGESS, D. D., who died at his residence in Dedham, Massachusetts, December 5, aged eighty years, was the first to go to Africa as an Agent of this Society, being the chosen associate of Rev. Samuel J. Mills, "of blessed memory," in a mission to select a suitable location for a colony. Examining the Western Coast from the end of March to the end of May, 1818, the two explorers selected Sherbro Island, a point near the present northwestern boundary of the Republic of Liberia, at which place the emigrants by the "Elizabeth," the first ship dispatched under the auspices of the Society, were landed early in the year 1820. The attention of Dr. Burgess was given to the subject of African Colonization while a young

man in College, and he is stated to have thus early "opposed the plan for colonizing north of the Ohio, because white men would want that country, and argued that the colony must be in Africa." He lived to see his sagacious prediction most wonderfully verified, and the Society, in whose very beginning he had taken so honorable a part, become one of the leading philanthropic Christian organizations of the United States; and Liberia, with a territory geographically about as large as New England, and exercising the attributes of an independent Republican Government, recognized and in treaty relationship with nearly all the leading Powers of the world. A contribution of \$1,000 in 1840, to constitute himself a Director for Life of the Society, attested his ever-increasing interest in our work.

With sincere sorrow the decease is here recorded of the Rev. BENJAMIN P. STONE, D. D., of Concord, New Hampshire, November 20, in his seventieth year. His name has long appeared as an officer of the New Hampshire Colonization Society, and to his faithfulness has been due much of its efficiency. Other associations, in his own State and elsewhere, will miss his diligence, his wise counsels and support. His love for our cause was evinced in the fact that he left the American Colonization Society a bequest of \$10,000.

THE TREASURY.

RECEIPTS.

The balance in the Treasury, January 1, 1870, was.....	\$1,048 01
The receipts for the succeeding twelve months have been—	
From donations and collections.....	15,225 48
From legacies.....	5,315 00
From earnings of ship Golconda.....	1,315 12
From other sources, including \$3,241 55 from sale of invested funds.....	17,758 27
Making the resources of the year.....	<u>\$40,661 88</u>

PAYMENTS.

The payments have been—

For the passage of emigrants from their homes to the port of embarkation, and for their support on the voyage and their acclimation and settlement in Liberia.....	5,795 96
For improvements in Liberia.....	4,606 45
For repairs and sailing the ship Golconda.....	10,381 29

For taxes, insurance, and repairs of Colonization Building.....	1,381 55
For salaries of Secretaries and Agents, and their traveling expenses; paper and printing the African Repository and Annual Report, stationery, postage, &c.....	17,797 21
Disbursements.....	<u>\$39,982 46</u>
Balance in Treasury, January 1, 1871.....	699 42
Total.....	<u>\$40,681 88</u>

Unless the contributions of the present year shall exceed those of last year, there can be no choice but to contract emigration, and this, too, at a time when numbers of the people of color desire passage to Liberia, and when there is so much demand for the means of making improvements in that Republic.

AUXILIARY RELATIONS.

Public meetings in behalf of the Society have been held, and eloquent addresses delivered by distinguished gentlemen in several of the more prominent towns and cities in New York and New Jersey, under the direction of the Traveling Secretary, Rev. Dr. Orcutt, acting in New York with the sanction and co-operation of the New York Colonization Society; and also in some of the principal cities in Massachusetts, Rhode Island, and Connecticut, by the District Secretary, Rev. D. C. Haynes.

Two societies, auxiliary to the American Colonization Society, have been organized during the year: the Ohio Colonization Society, at Columbus, with the venerable Bishop McIlvaine as President; and the Rhode Island Colonization Society, at Providence, Rev. A. Caswell, D. D., President of Brown University, at its head.

An arrangement was consummated in February whereby the Massachusetts Colonization Society constituted and appointed the American Colonization Society its sole agent for the purpose of collecting funds in the State of Massachusetts, and receiving and disbursing the same in the prosecution of its legitimate work. The plan has proved convenient, economical, and efficient for all concerned.

The Pennsylvania Colonization Society continues to engage with zeal in the promotion of our great enterprise, and the

recent contribution of \$2,800 to this Society for the passage and acclimation of emigrants at Brewerville, demonstrates alike its efficiency and liberality.

EMIGRANTS SENT FORTH.

Our packet ship, which was stated in our last Report to have sailed on her fifth voyage for Liberia, arrived at Monrovia December 19, 1869, after a pleasant passage of thirty-five days from Hampton Roads. Discharging her passengers and cargo with unusual quickness, she returned to Baltimore, *via* St. Thomas, West Indies, February 18.

Our receipts and resources not appearing to justify the expense of dispatching an expedition in the spring, and the prostration of American shipping interests preventing a paying charter for her, the *Golconda* remained idle at Baltimore until she was dispatched on her sixth or fall voyage for Liberia.

The applicants for passage in September last reached twelve hundred names, from whom two hundred and fifty persons were carefully selected, and authority given them to make good any failures which it was likely would occur, to be ready to embark on the 1st November.

The necessary supplies were duly purchased, and the *Golconda* carefully prepared for the accommodation of the number of persons just mentioned, and she was promptly taken in tow of a steam-tug on the regular day fixed for her departure from Baltimore. The *Golconda* anchored off Fortress Monroe on Friday, November 4. The same day the emigrants from North Carolina were conveyed to her by a steamer from Portsmouth, Virginia, and the next morning she spread her sails direct for Monrovia.

More active and powerful opposition to emigration was never before exerted than on this occasion. The most ingenious unfavorable reports were freely circulated as to the principles and work of the Society, and as to the condition and prospects of Liberia, all with the purpose of frightening the weak-minded and intimidating the hesitating among those who thought of removing to Africa. Three expected parties of twenty-five persons each entirely failed, owing to the unfounded charges referred to, and, it is feared, to more potent arguments brought

to bear directly upon their leaders. But, notwithstanding all opposition and the inability of some of the men to sell their crops of corn and cotton, one hundred and ninety-four emigrants remained true to their convictions, and joyfully and thankfully availed themselves of the opportunity for proceeding to the land of their ancestors. Of these, two were from New Haven, Connecticut; eighty-one from Plymouth, North Carolina; and one hundred and eleven from Windsor, North Carolina. They were persons of good moral character, able and robust, willing to work, and animated with the highest religious enthusiasm to participate in the great mission of their fellow-laborers who preceded them.

Sixty-three, or nearly one-third of the entire number, were professors of religion in good standing. Twenty-nine of the adult males reported themselves as farmers, one as a house-carpenter, and one as an engineer. One hundred and twenty-six were under twenty-one years of age, and sixty-eight were twenty-one years old and upwards. Eighty-nine were males, and one hundred and five were females. The company was mostly made up of families, and was liberally provided with clothing, bedding, farming tools, and other useful articles.

All are to land at Monrovia, where two are to settle with an aunt already residing there; sixty-seven are to locate at Brewerville; and one hundred and twenty-five at Arthington, St. Paul's river.

Among the cabin passengers were the Rev. James M. Priest, for twenty-seven years pastor of the Presbyterian Church at Sinou, an ex-Vice President of Liberia, and a Delegate from the Presbytery of West Africa to the last General Assembly of the Presbyterian Church which met at Philadelphia, accompanied by his wife; Mrs. Freeman, wife of Prof. Martin H. Freeman of Liberia College, and their two children; Dr. John A. Parm, a native Liberian, who had just completed his education at the Medical School of Dartmouth College; and two other Liberians, returning to their homes at Monrovia.

The number of persons colonized during 1870 exceed, by thirty-four, those of the year 1869, and make a total of 2,588 since the close of the war, in 1864. The whole number sent to Africa by the Society is 14,574. The number of recaptured

Africans who have been furnished an asylum in Liberia is 5,722. Making a grand total of 20,296.

APPLICATIONS.

Some of those who were unable to go by the last trip of the Golconda, have made application to be sent to Liberia during the present year. Others of the people of color in North Carolina, and in Georgia, Florida, Texas, and Kentucky, desire to settle in that Republic. These already number several hundred persons, and thousands are believed to be looking thither for an earthly home.

It seems proper to remark, that all the applicants for passage since the abolition of slavery in this country have been self-moved in their choice, the Society having made no special effort to induce emigration. A large proportion of those now enrolled are represented to be the followers of Christ, and prompted by the love of souls, as well as a desire to improve the temporal and social condition of themselves and their children.

The people of color are now not only free, but at liberty to select their own sphere of labor, of duty, and of privilege. If any of them, on reflection, choose to work, vote, and achieve success in Africa, who can object? And, if they prefer to carry the English language, civilization, and the Gospel to their benighted kinsmen, who shall question their right or wisdom? Are not these noble impulses on their part, and ought they not to be promptly and liberally responded to? And is it not due to them and to Africa to help forward as many suitable persons as voluntarily desire to go, especially when they are needed there more than here, and when this country is receiving immigrants at the rate of hundreds of thousands every year?

In the eloquent language of the Rev. Dr. T. C. Upham: "It will not satisfy the African heart that the negro is recognized as a man, that he is an American citizen, that he has the right of suffrage, that he has a seat in the Senate; but with all the rights of an American, and educated in the best institutions of the country, he will find the God who has saved him opening his interior vision to behold the glory of being a co-worker in

proclaiming the truths of freedom and justice, of civilization and Christianity, throughout the length and breadth of Africa."

Among the applications is one of a very peculiar and interesting character, being an appeal from some twenty-six native Africans to be returned to their own country. It will be remembered that the yacht *Wanderer* landed, in December, 1858, a company of some three hundred slaves near Savannah, Georgia; that they were immediately scattered through the neighboring States; and that the efforts of the Federal Government to obtain possession of them, and to execute the law upon the guilty parties, proved unavailing.

Quite recently the Rev. A. D. Phillips, a successful Missionary of twelve years' residence in the Yoruba country, while preaching to a congregation of colored people at Mobile, Alabama, repeated, as he was in the habit of doing, the Lord's prayer in Yoruba. At its conclusion several men and women shouted with joy, and, after service, addressed him in the same African dialect. He learned from them that while trading from the Yoruba towns to Porto Novo, on a road between Abeokuta and Ikatu, West of Abeokuta, a party of Dahomans, who were lying in ambush, kidnapped them and ran them off into a town on the Coast, supposed to be Whydah, and they were taken on the *Wanderer*.

Mr. Phillips states that the majority of these Yorubans were traders, in good circumstances, at the time of their capture, and that they have not intermarried with the other colored people about them, hoping to get back to their own country. They are said to have become communicants of the Baptist Church, are thrifty and enterprising, and are anxious to return to their old homes, that they may meet their families again, and make known some of the advantages of civilization and the riches of the Gospel.

Another petition for the means of reaching Liberia, is in behalf of some of the colored residents of one of the most favored of the West India Islands. It proceeds from nineteen of the former residents of Barbados, who were colonized in that Republic, in 1865, by this Society. They say:

"We have individually received letters from our families and friends, representing their condition, asking us for aid, and ex-

pressing their ardent desire to come to Liberia. But we are few in number, and not yet advanced sufficiently far in business nor farming to be able to render them any pecuniary aid. We think best to make known their request to you, and ask you if, as individuals or as a Society, you can assist us to aid them, or directly yourselves aid them to come to this country. We are confident that they are the right sort of men for this country. They are men who understand tropical agriculture. They have been accustomed all their lives to growing the same products that are indigenous to this soil and climate, and they can bring with them an experience which no other class of emigrants can. They are greatly needed here, to assist in developing the vast resources of agricultural wealth which are now dormant in this fertile country, needing only the skillful hand of culture. Besides, we wish our friends and relatives to be encouraged in coming here, because they can here enjoy liberty, equality, and social and political privileges to a greater degree than they can in the West Indies, while at the same time they will assist to build up a great negro nationality on the Western Coast of Africa, and redeem, civilize, and Christianize millions of our race, now sunken in the lowest grades of heathenism."

Not having the pecuniary ability to meet the urgent requests of the people of color of the United States, the Society is unable to respond favorably to the petitions of those residing in the West Indies who long for a government of their own, and where nothing can interfere with any measure of improvement and elevation to which they may aspire.

ARTHINGTON AND BREWERVILLE.

Intelligence has been regularly received in relation to the emigrants who were landed in Liberia December, 1869. Good health has been graciously continued them, and they have cleared their lands, erected their houses, and, at the latest date (December 9) were supplying the Monrovia market with vegetables of their own raising. Indeed, they are stated to have made more satisfactory progress for the time they have been in the country than it is usual for strangers to make.

Disappointment may be felt that the settlements of Arthington and Brewerville, which they were designed to begin, were

not located nearer to each other and as far inland from the Coast as it was intended they should be. But the party from Windsor, North Carolina, decided, after examination, to take land and commence Arthington on an elevated site on the northern bank of the St. Paul's river, about a mile above the Lutheran Missionary station of Muhlenberg; and the company from Jamesville, North Carolina, chose to locate Brewerville, about three miles below Virginia, and two miles back from the same river, or ten miles from Monrovia.

The leader of the last-named party, Mr. John B. Munden, thus wrote, under date of May 30:

"All the members of the Bower company are in Brewerville, and we have been on our place for over a month. We have got planted down potatoes, eddoes, cassadas, and various garden seeds. I hope you will send out the emigrants from the county of Martin; and let them come to Brewerville. All of the members say 'thanks be to the God of heaven,' and every one is satisfied."

From a letter written by Mr. Alonzo Hoggard, the leader of the company from Windsor, North Carolina, dated Arthington, July 16, the following extracts are taken:

"I take my pen in hand to write you all the truth of this country. I am satisfied here in this place. I have no more use for America. I have cucumbers, watermelons, turnips, snaps, indian corn, ginger, arrowroot, pepper, plaintains, bananas, pawpaws, chickens, three hogs, and a log-house 13+15, to which I expect to build a large addition right away. I have one acre of land in rice, one in cassada, and one in potatoes. I have also fifty coffee plants. The larger portion of the emigrants who came with me are doing about as well. I am at home. I don't want to move any more. Thank God, I am satisfied here. I have the promise of a school, and I want a church built here. I would like to have my old minister. There are two Kings living near me, and about four hundred natives. I talk with them every day. I told you I did not wish to come here so much to get rich, but to look after my brethren. I am trying to do so. I live about twenty-four miles from Monrovia, on the north side of the St. Paul's river. The land is very rich. Mr. Reynolds has his blacksmith shop up and is at work. Mr. Blount

Hoggard and Mr. York Outlaw are sawing in this settlement with the whipsaw for our buildings. I see pleasure with the Liberians more than I ever did before. I have got twenty-five acre of land, certain. This leaves me and family all well."

CLASS OF EMIGRANTS.

Pains have been taken in a quarter where it might least be expected to create the impression that the Society, to borrow the words of one who had no personal knowledge of what he wrote, "transports promiscuously ship-loads of ignorant freed slaves to Liberia." Anticipating such a charge, and with a view to vindicate the high moral and religious character and promise of usefulness of those persons who had been afforded passage in the ship *Goleonda*, the Executive Committee, in their "Statement," published in the 52d Annual Report, presented evidence of undoubted authority as to the judicious care exercised in the selection of emigrants. And it cannot be successfully questioned but that signal success has crowned these efforts, resulting, in the expressive language of General O. O. Howard, who spoke understandingly when he said that the people sent by the Society were "the very cream of the colored population."

And this just estimate is corroborated, and the effectual civilizing and evangelizing work accomplished by those whom this Society has colonized, is set forth in the following unsought opinion of Henry W. Dennis, Esq., a prominent and reliable citizen of Liberia, as given in his letter of May 28:

"In respect to the mental culture and industrial habits of the great body of emigrants sent in the *Goleonda*, they are equal to the great body sent in former times. If Liberia has grown and prospered, if her citizens are making any progress in agriculture, in commerce, in literary attainments, and in the different branches of industry, it has been from just such materials that the Society has always been sending to this country. And, as ignorant as the southern emigrants have always been regarded, I think I can with truth say that the strength and backbone of Liberia is mostly in those from the South. I do not claim for them high literary attainments, but for practicality, industry, fortitude, and enterprise, they, as a general

thing, will bear no unfavorable comparison with the generality of those who have come from the northern States. I make these remarks, because I have often heard some of our northern literary men here speak disparagingly of southern emigrants, and as being unfit for citizenship in this Republic.

"Whatever views may be entertained by others, Liberia has been benefited by emigration. And from my experience and observation, since 1851, the most successful civilizers and evangelizers of the heathen around and among us are the Christian emigrant families. Numbers of native children come to reside in these families; they learn civilized habits and customs; they are taught trades and other useful branches of industry, and by the time they arrive at manhood they are so thoroughly civilized as to have no disposition to return home to their people or to adopt native habits. They work at their trades, attend the churches, and there are some who are teachers in our Sabbath-schools. They are educated in the practical concerns of life, and are by far more honorable and useful in our communities than a large number of those native youths who have been trained and reared in the mission schools. There they learned only out of the books, and many, no doubt, made good progress; but on coming of age, and not having been taught to work with their hands, nor learned any of the useful trades, not a few of them go back into heathenish practices and live a heathenish life.

"While I have no disposition to say the least in disparagement of our missionaries in their efforts to evangelize the heathen, still I feel satisfied that the most that has been done effectually in this matter has been by the emigrant families sent to Liberia from time to time. I therefore adopt the remark I have lately seen in a printed sheet, that 'Christian emigrants permanently located can best evangelize the continent of Africa.' And I would regard it as unfortunate for Liberia and for Africa if emigration from the States should be stopped."

THE INTERIOR COUNTRY.

The region of country from Monrovia northeast to Musardu, about two hundred miles, and southeast to Pulaka, about one hundred miles, has recently been explored by two intelli-

gent, experienced citizens of Liberia. They report having visited towns containing hundreds of houses and thousands of peaceable and hospitable inhabitants. Iron ore and gold exist, and the natives make their own earthenware and agricultural implements. Cotton is extensively cultivated, and woven into cloth of different patterns. Cam-wood and palm-oil tree forests abound, and horses are abundant. They found the climate drier and freer from miasmatic influence than near the Coast, and the land elevated and interspersed with numberless streams supplying water-power to almost any extent, and admirably adapted to colonization purposes, and to the establishment of schools and mission stations, presenting a grand base upon which Christian civilization may be extended into the interior of that vast continent.

Referring to these explorations, and the grand work of Liberia in opening the way to the development of Africa under the auspices of its own race, but Americanized, the Rev. Edward W. Blyden writes: "When our brethren in America get ready to return home, as many no doubt will before long, they will be at no loss for beautiful and prolific lands on which to locate themselves. The interior of Liberia is now better known to us, and more accessible than it has ever been. God is preparing the country for its rightful owners, now in exile. They are coming. 'They will come as the leaves come when forests are shaken.'"

THE FIFTH PRESIDENT.

Hon. Edward James Roye was inaugurated President of the Republic of Liberia January 3, 1870, at Monrovia. Mr. Roye was born at Newark, Ohio, February 3, 1815. His father was a native of Kentucky, but a pure descendant of one of the oldest African tribes—the Eboes. Having acquired an education at the High School in his native town and during a three years' course at the University at Athens, Ohio, President Roye studied French at Oberlin College with a view to removal to Hayti.

Concluding that there was a more inviting opening to energy, capital, and enterprise in Liberia, he embarked at New

York May 2, 1846, arrived at Monrovia June 7, and at once went into mercantile business. He is one of the few merchants who never bought on credit, and who always sold for cash, and was the first to export African products in his own vessel, carrying Liberian colors and papers, to Europe and to this country. He was Speaker of the House of Representatives in 1849, and Chief Justice from 1865 to 1868.

The inaugural address of the new President indicates a progressive policy. He recommends a thorough financial reconstruction, and the establishment of a national banking system, the general education of the masses, the introduction of railroads, and the improvement and incorporation of the native tribes contiguous to Liberia, and the formation of friendly alliances with distant and powerful tribes. Touching the mission of Liberia, he eloquently remarks:

"I regard the Liberian nation as sacred. God has planted us here, and, through all the vicissitudes of our existence, His hand has been plainly, visibly, directing our affairs. God has set Liberia, as it were, upon a hill on this Continent. He has put His temple in the midst of her. He has subdued, over and over again, our powerful foes. He has supplied our deficiencies, and enlightened our ignorance. He has, in a thousand ways, upheld us. And are we to suppose He has done all this for naught? Has He not put us here for a purpose? Is there not a career before of us of civilization, of religion, and of humanity? Surely we are here to take our native brethren by the hand and teach them how to live, until there shall grow up on this Continent a negro community—prosperous, educated, civilized, and Christian—whose voice shall be heard and respected in Europe, Asia, and America. And that this time will come I hold to be no vain prophecy, foolish as it may appear to those who are accustomed to think disparagingly of the negro. I have faith in it, because I see already foreshadowings of its fulfilment in the progress thus far made in Liberia, in spite of occasional loiterings and backward steps. Liberia must advance. She is marching onward, with a providential history behind her and a beneficent destiny before her, and woe to the man who shall seek to check her course."

EDUCATION IN LIBERIA.

The institutions of religion in Liberia are steadily advancing in strength and efficiency. Among the most important measures of the administration of President Roye is "the establishment of an efficient and practical common-school system, to reach in its operations beyond our settlements, and embrace the numerous aboriginal population under our jurisdiction." A law has been enacted creating a Commissioner of Education for each county, and Rev. G. W. Gibson has been appointed to that office for Montserrado.

From a statistical report of the schools for Liberian and native youths, in operation in Montserrado county, published in the Liberia Register of September 7, it appears, allowing twenty pupils each in the three schools where the number of scholars is not given, and including the Preparatory Department of Liberia College, that there are thirty-six schools, with thirty-seven teachers and one thousand one hundred and fifty-four pupils.

The Liberia College is an institution of great importance, and merits the warm sympathy and earnest support of the Christian public. A touching appeal in its behalf is contained in the following extract from a letter recently received from President Roberts:

"Just as I was closing the last paragraph a messenger came to me from Prince Grey, a Vey chief of Grand Cape Mount, to say that he, Grey, would send a son of his to me shortly, whom I *must* educate and make 'America man of.' But I have no scholarship on which I can place him, and have already on my own hands as many as I can well take care of. I am now aiding, at my own charge, four boys in getting an education. Nevertheless I must do something for Grey's son. The Veyes are an interesting and intelligent people; no tribe on the West Coast more so. The Grey family is doubtless the most influential in the country, and a sound Christian education imparted to this youth may, with the blessing of God, be the means of checking, perhaps eradicating, the present Mohammedan tendencies of that people, and the introduction among them of true Christianity."

Three friends of the cause, through the Traveling Secretary, have cheerfully responded to this call, by a contribution of \$150 for the support of Prince Grey's son in a course of education, one year.

NEW STEAMERS FOR THE AFRICAN TRADE.

One steamer each month from Liverpool for the West Coast of Africa was, a few years ago, considered as a hazardous undertaking. Now a steamer leaves that port for the same destination every six days, or statedly on the 6th, 12th, 18th, 24th, and 30th of every month: thus affording the most conclusive proof of the rapid and constant increase of production and trade in Western Africa.

At the semi-annual meeting of the African Steamship Company, held in London early in November last, "a balance of revenue," amounting to £5,456, was reported; a dividend of eight shillings per share, free of tax, was declared; and an application was directed to be made for authority to issue "debentures equal in amount to one-third of the paid-up capital, it being probable that the company will need additional resources."

Three new steamers were dispatched from England during the year, to trade along the West Coast of Africa and the Niger.

THE HOPE OF AFRICA.

The cause of African Colonization, in its intrinsic value, must continue to enlist in a larger degree than ever the active sympathy and cordial support of all Christians and philanthropists. The way is now open for more energetic and widely extended action, without the doubts and trials which have perplexed us in the past. The midnight gloom which envelops Africa, peeled and trodden under foot of nations calling themselves Christians, will be dissipated by the Sun of Righteousness, and "Ethiopia stretch out her hands unto God."

TREASURER'S REPORT.

Dr.		Receipts and Disbursements of the American Colonization Society, for the year 1870.		Cr.	
Received Donations and Collections		\$14,977 48	Paid Passage and support of Emigrants		\$5,795 96
" Legacies		5,315 00	" Repairs and sailing of ship Golconda		10,381 29
" Interest on Investments		1,762 25	" Improvements in Liberia		4,606 45
" Investments realized		3,241 55	" Taxes and Repairs of Colonization Building		1,381 55
" Borrowed Money		8,000 00	" Paper and Printing "The African Repository"		2,004 34
" Rents from Colonization Building		1,500 62	" Salaries of Secretaries, Printing Report and Tracts, Stationery, Postages, &c.		6,857 19
" Subscriptions for "The African Repository"		333 65	" Salaries and Travelling expenses of Agents, expenses of State Societies and Litigated Will Cases, &c.		8,864 27
" Earnings of ship Golconda		1,315 12	" Liberia College		75 00
" For Education in Liberia.		2,900 25	Disbursements		39,966 05
" Sundries		267 95	Balance in Treasury, January 1, 1871.		695 83
Balance on hand January 1, 1870	Receipts	39,613 87	Total		\$40,661 28
		1,048 01			
Total		\$40,661 88			

The undersigned having examined the account of the Treasurer of the American Colonization Society for the year 1870, and compared the vouchers with the books, find it correct.

ALMON MERWIN, } Committee.
W. M. H. STEELE, }

WASHINGTON, D. C., January 17, 1871.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

WASHINGTON, D. C., *January 17, 1871.*

The Annual Meeting of the American Colonization Society was held this evening at half-past seven o'clock, in the First Presbyterian Church, Four-and-a-Half street, the President, Hon. John H. B. Latrobe, in the chair.

The Divine blessing was invoked by the Rev. J. P. Newman, D. D., Chaplain of the Senate of the United States.

An introductory address was made by the President of the Society, and the Corresponding Secretary read extracts from the Fifty-fourth Annual Report of the Society.

Addresses were delivered by the Rev. Benjamin I. Haight, D. D., of Trinity Church, New York, Rev. Elijah R. Craven, D. D., pastor of the Third Presbyterian Church of Newark, N. J., and the Rev. John Maclean, D. D., Ex-President of Princeton College, N. J.

The benediction was pronounced by the Rev. Dr. Maclean, of Princeton, N. J., and the Society adjourned to meet to-morrow at 12 o'clock M. in their rooms in the Colonization Building.

COLONIZATION BUILDING,

WASHINGTON, D. C., *January 18, 1871.*

The American Colonization Society met this day at 12 o'clock M., pursuant to adjournment, and Rev. John Maclean, D. D., of New Jersey, the Senior Vice President in attendance, was called upon to preside.

The minutes of the last meeting, January 18, 19, and 20, 1870, and of the meeting held last evening, were read and approved.

On motion of Rev. Mr. Appleton, it was

Resolved, That the thanks of this Society be most cordially tendered to the Hon. John H. B. Latrobe, and the Rev. Drs. Haight, Craven, and Maclean, for their able and eloquent addresses delivered last evening at the Anniversary of the American Colonization Society, and that they be requested to furnish copies for publication.

Resolved, That the thanks of the Society be given to the Pastor, Session, and Trustees of the First Presbyterian Church, for the kindness shown in opening their spacious edifice last evening for the anniversary services of the Society,

Rev. Benjamin I. Haight, D. D., Hon. John B. Kerr, and Prof. Joseph Henry were appointed a Committee to nominate the President and Vice Presidents of the Society for the ensuing year. The Committee, through the Rev. Dr. Haight, chairman, made a report recommending the re-election of the present officers, and nominating Daniel Huey, Esq., of Illinois, and Hon. Dudley S. Gregory, of New Jersey, as additional Vice Presidents, viz:

President.

1853. HON. JOHN H. B. LATROBE.

Vice Presidents.

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|--|--|
| 1833. Moses Allen, Esq., New York. | 1854. Rev. Levi Scott, D. D., Delaware. |
| 1835. Rev. James O. Andrew, D. D., Ala. | 1854. Rev. Ralph R. Gurley, D. C. |
| 1838. Hon. Henry A. Foster, New York. | 1854. Rev. Rob't Phine, D. D., Mississippi. |
| 1838. Robert Campbell, Esq., Georgia. | 1854. Rev. Rob't J. Breckinridge, D. D., Ky. |
| 1838. Hon. Peter D. Vroom, New Jersey. | 1854. Rev. Thomas A. Morris, D. D., Ohio. |
| 1838. Hon. James Garland, Virginia. | 1854. Rev. Edward R. Ames, D. D., Md. |
| 1840. Hon. Willard Hall, Delaware. | 1854. Rev. James S. C. Finley, Illinois. |
| 1840. Gerard Ralston, Esq., England. | 1854. Hon. John F. Darby, Missouri. |
| 1841. Thomas R. Hazard, Esq., R. I. | 1854. Rev. Nathan L. Rice, D. D., Missouri. |
| 1843. Hon. Lucius Q. C. Elmer, N. J. | 1854. Hon. Joseph B. Crockett, California. |
| 1845. Rt. Rev. Chas. P. McIlvaine, D. D., O. | 1857. Richard Hoff, Esq., Georgia. |
| 1845. Hon. Joseph R. Underwood, Ky. | 1859. Hon. Henry M. Schieffelin, N. Y. |
| 1848. Rev. Thomas C. Upham, D. D., Me. | 1861. Rev. John Maclean, D. D., LL.D., N. J. |
| 1848. Hon. Thomas W. Williams, Conn. | 1861. Hon. Ichabod Goodwin, N. H. |
| 1849. Rev. John Early, D. D., Virginia. | 1861. Hon. William E. Dodge, New York. |
| 1849. Rev. Lovick Pierce, D. D., Georgia. | 1862. Robert H. Ives, Esq., Rhode Island. |
| 1850. John Bell, M. D., Pennsylvania. | 1862. Rev. Thomas DeWitt, D. D., N. Y. |
| 1851. Rev. Robert Ryland, D. D., Ky. | 1866. Hon. James R. Doolittle, Illinois. |
| 1851. Hon. Frederick P. Stanton, D. C. | 1867. Samuel A. Crozer, Esq., Pennsylvania. |
| 1853. Hon. Horatio Seymour, New York. | 1869. Hon. William C. Alexander, N. J. |
| 1853. Hon. George F. Fort, New Jersey. | 1869. Hon. Fred. T. Frelinghuysen, N. J. |
| 1853. Hon. Ralph I. Ingersoll, Conn. | 1869. Rev. S. Irenæus Prime, D. D., N. Y. |
| 1853. Rev. Howard Malcom, D. D., Penn. | 1869. Rev. Benj. I. Haight, D. D., N. Y. |
| 1853. Rev. John P. Durbin, D. D., N. Y. | 1869. James B. Hosmer, Esq., Conn. |
| 1853. Edward McGehee, Esq., Mississippi. | 1870. Robert Arthington, Esq., England. |
| 1854. Rev. Osmon C. Baker, D. D., N. H. | 1871. Daniel Huey, Esq., Illinois. |
| 1854. Rev. Edmund S. Janes, D. D., N. Y. | 1871. Hon. Dudley S. Gregory, N. J. |
| 1854. Rev. Matthew Simpson, D. D., Penn. | |

The figures before each name indicate the year of first election.

On motion it was

Resolved, That the report be accepted and approved, and that the Society elect the persons nominated by the Committee.

On motion of Rev. Dr. Haight, it was

Resolved, That the Annual Report of the Society be referred to the Board of Directors for publication.

On motion it was

Resolved, That the Society do now adjourn to meet on the third Tuesday in January, 1872, at 7½ o'clock P. M., at such place as the Executive Committee shall designate.

Attest:

WM. COPPINGER, *Secretary*.

THE FIFTY-FOURTH ANNIVERSARY.

The Fifty-fourth anniversary of the American Colonization Society, which was celebrated in the First Presbyterian Church, Washington, D. C., on Tuesday evening, January 17, was one of much interest.

Prayer was offered by the Rev. Dr. Newman, Chaplain of the Senate of the United States, and after a brief introductory address by Hon. John H. B. Latrobe, President of the Society, the Annual Report was presented and extracts read by the Corresponding Secretary.

REV. BENJAMIN I. HAIGHT, D. D., of Trinity Church, New York, addressed the meeting, expressing his satisfaction at being present to say a word in behalf of the Colonization Society, and of the great work set apart for it to accomplish. The Society has a history of which it may be proud, for it has passed through disappointment, trial, and embarrassments for more than fifty years, and has always had among its officers, friends, and supporters some of the noblest spirits in this land. The longer the speaker had been connected with the Society, the stronger and deeper had become his sense of the magnitude and glory of the work God had placed before it to do.

He said that the great controlling object of the good men who had conceived the idea of carrying civilization to Africa, had been love of their fellow-men, and the more we studied and examined the principles and feelings out of which the Society grew, the more we could see that they who were its friends and supporters throughout its continuance had for their motives the highest order of Christian benevolence. He referred to the events that had transpired in connection with the efforts of African Colonization, by which it was shown that Providence had watched over Liberia and preserved it from decay for the regeneration of the people of Africa from superstition

and ignorance, and their ultimate civilization and conversion to true Christianity.

He thought enough had been shown in connection with the history of Liberia to prove that the negro is capable of self-government, and that the Republic of Liberia is a self-reliant and Christian community, standing self-governed and self-protected, and having done what all other nations and Powers had failed to do—namely, put a stop to the slave-trade on more than a thousand miles of the coast of Africa. He referred to the effect the liberation of four millions of Christianized Africans would have on the growth and prosperity of Liberia in establishing a Christian Government on the African shore.

THE REV. ELIJAH R. CRAVEN, D. D., pastor of the Third Presbyterian Church of Newark, N. J., followed in an address, designed to show by what mysterious processes God works in the formation of nations, and illustrative of the manner in which, through discipline and trial, the small colony becomes welded together in unity of purpose, and is prepared for the great duties of the future empire. He referred to Africa, to its richness in all that helps to make a country fruitful and productive, and to the peculiar adaptability of climate to the African race, and to them alone. He spoke of the manner in which the African had been torn from his home, brought to this country, Christianized, and then set free; and said there seemed to be a Providence in this, that this people, so disciplined by oppression, had been prepared to carry intelligence-government, civilization, and Christianity to their brethren in Africa; that the children of those who suffered should be the teachers of their benighted brethren, and bring to them the benefits of good government and the light of Christianity. He believed that thus God was fulfilling His promise to Ethiopia, and that she would in process of time be brought in among the nations. He believed that many Africans in this country would, under the Providence of God, see it evident that Africa is their home. That this race, so strangely transplanted to this land, will yet return to the land of their fathers, and will go forth to them to proclaim the riches of the Gospel.

THE REV. JOHN MACLEAN, D. D., ex-President of Princeton College, New Jersey, then addressed the Society. He said

that as a preliminary to what he should submit for consideration, he would make two or three propositions: First, that it is our duty to do all in our power to elevate our fellow-men of every language, color, and clime; second, that this responsibility rests, in a measure, upon *every one* who can contribute in the least degree to this result, of whatever caste or complexion he himself may be; third, that from his superior knowledge of his true relations to God and to man, the professed follower of Christ is under special obligations to seek the highest welfare of the whole human family. If it could be shown that the patrons of this Society can do more for the highest welfare of the human race by disbanding and engaging in some other enterprise, then let it die, and, for the good it has accomplished, give it an honorable burial. But if, on the other hand, it can be shown that the faithful prosecution of its aims will interfere with no other benevolent enterprise, while it will be followed by untold blessings to those whose good more especially the Society has ever sought to promote, then it is wrong to frown upon this work, or to attempt to interfere with it, and it is incumbent upon all Christian men and women to give their countenance to the aims and efforts of the American Colonization Society, if, in the Providence of God, it be in their power to do so.

The speaker held that this Society does not interfere with the prosecution of any other benevolent enterprise in behalf of the colored race in this country; that it is a reliable auxiliary to the other Christian and benevolent associations; and that its powers for good will be just in proportion to its success in the prosecution of its philanthropic work; and that the work of the Colonization Society is one in which all classes of people in our land ought to take a lively interest. The speaker went on to illustrate the above proposition in a very interesting and instructive manner, and at some length.

Among other things he held that there is no antagonism in the respective aims of the American Colonization Society and of those philanthropists who would have the entire body of the people of color in the United States to abide here in the land of their birth; that it is only as to the best mode of attaining the

end that they differ. At the very best it is only a very small fraction of the entire number that the Colonization Society, with its limited resources, could send to the African Republic; but if a thousand a year could be sent out there that addition to the emigrant population now in Liberia would be of the highest importance to the full development of the resources of that land and to the strengthening of its government. Seeing that the whites in this country cannot live and labor in that tropical yet fruitful region, and that our colored people can do so and thrive, was it asking too much of the colored race here to furnish from their millions a few thousand persons to add to the strength and usefulness of a Republic which may prove to be the highest glory of their race—in the estimation of all enlightened nations of the earth? Should any one ask what are the facilities afforded by Liberia for aggressive movements on the part of Christian men and Christian societies, he answered—

First. That there is in Liberia a Christian commonwealth which officially and openly acknowledges its obligations to labor for the Christianizing of the native tribes. Second. That Liberia has numerous Christian churches of different evangelical denominations. She has also her common and high schools, and a College under the direction and instruction of Christian men and able teachers. There is a huge foundation for the upbuilding of her people in Christian knowledge and useful learning. The greater the success of the Society in its philanthropic efforts, the greater will be the power of Liberia for good to all the native tribes within the sphere of her influence.

The speaker would solemnly call on the colored people of this country, as a solemn duty they owe their race, to make some sacrifices to the end of carrying civilization and religion to the land of their African brethren. He thought they were specially called to this great work, and ought to be alive to its vast importance upon the worldly and spiritual welfare of the hosts of tribes of that continent.

The exercises were concluded by the benediction, which was pronounced by ex-President Maclean.

VERMONT COLONIZATION SOCIETY.*

We have come from our homes to-night to mark the progress of one of the most important enterprises of the age; an enterprise which encircles within its wide and benevolent embrace a nation of recent slaves, a continent of heathen, and the future peace of our own country.

We aim at nothing less than the establishment of a Christian nationality of the Negro race in Africa, which shall, ere long, accomplish for that continent all that New England has accomplished for North America. Engaged in this work of elevating a race from a state of servitude to the condition of intelligent freemen, under a government of their own choice and management, it is well to look around us and see how far the spirit of the age is in sympathy with us and auxiliary to our work. In this survey, we see that the world is moving with us. This is hopeful.

The half century just past, has been distinguished by many useful discoveries and inventions, by the progress of science and useful arts; but in no way has it been more distinguished than by the waking up of the *mind and conscience and sympathies* of nations in behalf of the servile races. Look at the facts. The last seven years have witnessed the emancipation of 45,000,000 of serfs in Russia. In the same time, we have the liberation of 4,000,000 of slaves in the United States, and several thousands in the Danish West India Islands. Here is a glorious and rapid work, restoring more than fifty millions of men to freedom and removing a great stain from two of the largest empires of the world. This is much, but it is not all. This new sentiment and sympathy in behalf of the oppressed—the growth mainly of the last half century—is spreading and gaining power daily. The telegraph has lately announced that the last formidable stronghold of slavery on this continent has yielded to this new public sentiment; that Brazil has given the death-blow to the system of slavery in that country; that henceforth every child born in the empire is free, and that, in twenty years, the chains will fall from the limbs of her last surviving slave. By this decree, three millions more of the African race are raised from the dust to freedom and a true manhood.

*Extract from its 51st Annual Report. Rev. J. K. Converse, Secretary.

The little that remains to be done for universal liberty cannot long remain undone. This miserable relic of barbarism lingers now only in a few islands belonging to the Spanish Crown; and he who, in the face of this new public sentiment, hopes to retain the right of buying and selling his fellow-men, will find himself resisted by a foe that he cannot successfully meet. These movements have shamed Spain into an effort for abolishing slavery in all her possessions, so that, in a few brief years, the last remnant of African slavery will disappear.

We see in these facts that the spirit of liberty is moving on. The slave-trade on the West African Coast is abolished from the Straits of Gibraltar to the Cape of Good Hope, and on the East Coast it is carried on, to some small extent only, by Arabs and Moors.

The destruction of this traffic in negroes has been effected mainly by the planting of American, English, and Dutch colonies. This new growth of sympathy for the servile races is everywhere turning to the work of educating them and developing in them a higher type of manhood.

The effect of education will be to make our freedmen more sensitive to *caste*, and more sensible of the disadvantages of living under the shadow of a far more numerous and better-educated race. Education will awaken in them the desire to share the honors and responsibilities of a country and government of their own. Thus, these and other causes now operating, will ere long lead the freedmen of America to go to Liberia, as the Germans and the Irish are now coming to this land.

We thank God for all that is being done to elevate the blacks in this land; and if they choose to remain here, they have as good a right to a home in America as any of us.

But moral causes operate as surely as physical causes. Two powerful causes always lead to emigration, viz: "*The repulsions of the old home, and the attractions of the new.*" These causes, in connection with the religious or missionary motive, brought the Pilgrims to Plymouth. And the many repulsions of the old home, the attractions of the new, connected with the missionary motive, in the Christian negroes, will carry them by thousands to their own nationality. This is as sure as the relation of cause and effect.

In this review of the half century since our organization, we have noticed those changes in the sentiments and sympathies of the people toward the black race, which favor our work and make it hopeful.

We turn now to consider what has actually been done. The hardest and darkest time in such a work is always the beginning.

A territory two-thirds as large as the six New England States has been purchased and honorably paid for. We see there a well-regulated Republic, with a Constitution like our own, whose officers are all colored men. We see there some twenty thousand Americo-Liberians, of which 5,700 were taken from slave ships and carried there. Many of these re-captives and the natives have been educated in the Liberian schools, are now civilized, assimilated to Christian habits, and are received as citizens into the bosom of the State. We see some six hundred thousand of the native population within that Republic, obedient to its laws, many of them speaking the English language, and having already a civilization of a higher order than that of the masses of ancient Greece and Rome; for it is a civilization that is, to some degree, formed and moulded by Christianity. We see the slave-trade abolished on that coast. We see a College there with an able faculty of liberally-educated colored men, and some forty students in the collegiate and preparatory departments; two or three academies, and our New-England system of schools introduced. The steam engine is there; the sugar mill, the sewing machine. These are all of them *missionaries*. The printing press is there. Two newspapers are conducted with much ability. In their various articles, editorials, and communications, &c., we see the marks of a prosperous and thriving people.

But more and better than all, we see in Liberia FIFTY CHURCHES, with several thousand communicants, a portion of which are from the native population.

We are doing, then, the missionary work as fast and as effectually as it is done by any ecclesiastical organization in the world. *Why, then, should not this cause have as high a place in the sympathies, prayers, and contributions of Christians, as any foreign Missionary Board? Africa is to be converted. This*

is made certain by the word of God. It seems equally sure from the Providence of God that the work cannot be done by white missionaries. It must be done by Africa's own returning children. They are suited to the climate—are of the same race and sympathies with those whom they go to teach. Many hundreds of colored pastors and Christians have offered themselves to go and do this work. *Shall they not be aided to go?*

We owe a greater debt to the heathen of Africa than to any other people—a debt that no arithmetic can compute, for we have inflicted on the African unutterable wrongs, but God has opened a way in which we may make some restitution for these wrongs, by planting Christian churches there. And this is what the Colonization Society is doing yearly. Take an example: In one of her voyages the Golconda, (in addition to some seventy communicants in other churches,) carried out one Baptist church from Macon, Ga., consisting of a colored pastor, two deacons, and forty members. That church settles in one of the native villages; every member of it is practically a missionary, a living illustration of the benefits and blessings of a Christian civilization. Here is organized Christianity placed upon the field of effort, doing its work much faster than by the common method of sending one or two missionaries and their wives, who go to a people of a different race and different language, and who must labor years before they have converts enough to form a church. But the Society sends in every voyage fifty, seventy, or a hundred Christian men and women, ready to do the true work of a church.

The scheme of African Colonization, by God's blessing, has proved a triumphant success. The whole cost of this fifty years' work, for the purchase of territory and the passage of emigrants, has been less than the average *daily cost* of our war during the last half year of its continuance—less than the cost of taking our recent census. *When or where* has so much ever been done in the interest of Christian civilization at so little cost?

It seemed fitting, as we are entering on our second half century's labor, to take this view of our work. In the results before us, the American Colonization Society has a noble record.

It has done much to aid emancipation—more than all other

agencies, down to 1860. Of the 13,136 emigrants sent to Liberia before the Act of Emancipation, more than one-half were freed for the purpose of going to Liberia, and aided to go there.

It has done a great work, as the chief agent in breaking up the slave-trade in West Africa.

It has demonstrated the capacity of the African race for self-government—has placed them before the world as a nationality, under a republican government, and so has secured to that race a degree of consideration and respect it never had before.

Under God's blessing, it has done more in fifty years in spreading the Gospel in West Africa than was done in the previous one hundred years, at the cost of the lives of scores of white missionaries.

Truly, then, may we thank God and take courage, assured that our labor shall not be in vain.

NEW HAMPSHIRE COLONIZATION SOCIETY.

The annual meeting of this Society was held in the Hall of the House of Representatives, in Concord, on the 9th of June last. An able and instructive address was delivered by Gen. J. W. Phelps, of Brattleboro, Vt. It was replete with facts and arguments that ought to secure the sympathies and liberal aid of the Christian philanthropist. The speaker urged forcibly the duty of our Government to extend its fostering care to the young Republic, by establishing a line of mail steamers to carry the mails to the Americo-Liberians. By such action our Government would secure a large interest in the growing commerce of Liberia.

The officers elected for the present year were the following:

President.—Rev. Daniel P. Noyes, D. D.

Vice Presidents.—Hon. William Haile, Rev. John K. Young, Hon. Jeremiah French, Maj. C. C. Hutchins, Isaac Spaulding, Esq., Hon. Oaslow Stearns, George A. Pillsbury, Esq., Rev. J. D. Ayres.

Secretary.—Rev. B. P. Stone, D. D.

Treasurer.—Hon. L. D. Stevens.

J. K. C.

SECOND PUBLIC MEETING IN N. Y.

NEW YORK, *January 10, 1871.*

The second of a series of meetings in the interest of the cause of African Colonization was held in the Rutgers Presbyterian Church of this city, on Sunday evening, the 8th instant. The Rev. Dr. ORCUTT, Secretary of the American Colonization Society, presided.

The Rev. Dr. SAMSON, President of Columbian College, of Washington, D. C., was the first speaker. There was an instinctive feeling, he said, that when we met on the Sabbath, in a Christian church, the only topics appropriate to the occasion, the place, and the day, were such as related to the advancement of Christ's kingdom in the earth. Yet the gospel proposed the temporal welfare of mankind as truly as it did their spiritual well-being. Philanthropic efforts were the natural outgrowth of Christianity. Such efforts, however, could only be successful when based upon the idea of accomplishing the work to be done in the Saviour's own method. All the nations of the earth, we were assured, were to be brought under the Christianizing and civilizing influences of the gospel; and in the work of evangelization, the continent of Africa was not to be despised or neglected. In the Psalms we read the promise that "Ethiopia shall *soon* stretch out her hands unto God." The word "soon" could not be explained away. In David's mind it was near in time, that Ethiopia should accept the teachings of the Gospel. Africa was among the earliest of the nations of the earth to be reached by the power of true religion; and the Ethiopic version of the New Testament was one of the oldest and most valued. At the present day portions of Africa were most inviting fields for missionary efforts. The sad experience of the past, however, had shown that we could not rely on the white missionaries of our own land for extended labors in that torrid climate. Among the colored men of this country must we look for the missionaries who were yet to evangelize Africa. The history of the past showed that the most successful and satisfactory results had followed every effort at colonizing the blacks in their native land; and that from the small colonies established along the coast, a Christianizing influence had radiated through the

entire continent. Some fifteen thousand colored people had been sent from this country to Africa, and their salutary influence had already extended to at least six hundred thousand of the natives. The most successful in the past, and the most important and active agent in the present, in securing the elevation of the African race, was the American Colonization Society. Africa was becoming more and more important every year in the eyes of the mercantile world; and corrupt, mercenary people would sink the nation deeper and deeper in corruption unless elevated by Christian influences.

The Rev. Dr. HAIGHT spoke at some length of missionary efforts of the Episcopal Church in Africa, and of the great difficulties that had attended the labors of white missionaries because of the severity of the climate. Human nature would not submit to the sacrifice required. The Church could not afford it. It was only to the colored men and women of this country that Africa could look for teachers. The history of the colony and of the Christian Republic of Liberia was fraught with great interest, and that Republic might be made, in the Providence of God, a mighty agent in Christianizing the whole continent. Just in proportion as that Republic was used by the people of England and America for the extension of civilization and Christianity, would be the progress of Christianity throughout the nation. If not so used, it will be a barrier in the way of the introduction of a knowledge of Christ. The recent war and the emancipation of the slaves had developed in the midst of us thousands who were peculiarly adapted, and who were rapidly becoming in every respect qualified, to be missionaries in the land whence their fathers came. Very many were eager, and only awaiting the opportunity to go to Liberia. If the Christian Church desired that the great purposes of God in regard to Africa should be speedily carried out, it could be done in no more effectual way than by giving to this Association its sympathy and aid.

The Rev. Dr. ORCUTT said that the idea of sending the colored people from this country to Africa was no new thing. It was suggested to the mind of Rev. Dr. Hopkins, of Newport, Rhode Island, one hundred years ago. The thought was then developed in the organization of what was called

"The African Missionary Society." That was the organization of the first foreign missionary society in America. The Rev. Dr. Stiles, afterwards the President of Yale College, was associated with Dr. Hopkins in the matter. By this Society a few colored missionaries were educated to go to Africa; but the revolutionary war interrupted its operations. In 1787 Dr. William Thornton, of Virginia, published an address to the colored people of Rhode Island and Massachusetts, inviting them to go with him to Africa, and aid in establishing a Christian colony there; but the scheme failed for want of funds. Paul Cuffee, a colored man, and a Quaker, of Massachusetts, in 1811, visited the English colony which had been established on the West Coast of Africa, and on his return to this country, offered any of his race in New England, who desired to go, a free passage in his own ship; and in 1815 about forty went out with him. All this was before the organization of the American Colonization Society. The prominent idea and motive in these first attempts, as well as in the organization of the Colonization Society, was the redemption of Africa. In 1822 a colored church was sent out from Richmond, Virginia. Two ordained ministers were among the members. In 1826 another colored church, organized in the Park-street church, Boston, was sent to Africa; and in 1866 still another colored church was sent from Macon, Georgia. Every attempt at colonizing Africa with colored persons, and every missionary effort connected with the colonies, had been signally successful. God's purpose manifestly was, the redemption of Africa by Africa's children. The average life of white men in Africa was but about three years and a half. Many of the colored people were anxious to go, and, as already eloquently said, we must look to such, mainly, for successful missionary efforts. Some twenty-six hundred have been sent since the termination of the war. Over two hundred and twenty names were received last week, and the Society was anxious to afford them the means of going.

E. T. D.

ACTIVITY OF THE AMERICAN COLONIZATION SOCIETY.

To the Editor of the Tribune:

SIR: To-day, the public are told that emigration to Liberia is nearly or quite "suspended" for the want of emigrants; and

to-morrow, with as much truth, that the American Colonization Society sends "shiploads" of worthless negroes to that country. It is no part of the object of the writer to attempt to show the *consistency* of these two statements, but simply to present the truth in the case. So far from emigration having ceased, the Society has colonized over 2,500 since the close of the war, while the applicants for passage have greatly exceeded that number. Hundreds are now hoping for an opportunity to embark next spring; over two hundred names were received last week. As to the quality of the emigrants sent, they are represented, by persons well qualified to judge, as belonging to the better class of the colored people. Gen. Howard testified to this effect in strong terms. But suppose they were not all that could be desired; still the fact must be admitted, that the Republic of Liberia, with its numerous churches, and schools, and College, and growing commerce, is the result of colonizing just that class of people. Besides, it has often happened, that the less promising have proved to be the most useful and successful emigrants. Some, from whom much was expected, have accomplished very little; while others, from whom little was expected, have accomplished much. So it has been, and so it will doubtless continue to be, both with the blacks in that country and the whites in this. The American Colonization Society sees no reason for discontinuing or relaxing its efforts, but good and sufficient reasons for the vigorous prosecution of its work.

JOHN ORCUTT,

Secretary Am. Colo. Soc.

NEW YORK, Jan. 8, 1871.

OUR WORK.

The thoughtful reader of the present number of the *AFRICAN REPOSITORY* will find the philanthropic and Christian objects and importance of the work of the American Colonization Society, as it regards the colored people in this country and in Africa, set forth with such force as ought to command the confidence of the entire body of good men in all the States. During the first two weeks of the present year, some five hundred of the people of color have made application for a passage to Liberia, animated with the desire to secure the inducements of a genial climate, a fertile soil, an established government,

and a full enjoyment of social, civil, and religious privileges, and with the prayer and hope that they may do something for Christ on that continent, not only among themselves, but among the aborigines. The African Republic needs these voluntary applicants, and the American Colonization Society is in want of funds to send them. The work can be carried forward only to the extent of the means placed in its treasury.

Receipts of the American Colonization Society,

From the 25th of December, 1870, to the 20th of January, 1871.

MAINE.		
<i>Hallowell</i> —Thank offering from a friend.....	100 00	
VERMONT.		
By Rev. J. K. Converse, (\$139.42.)		
<i>Thetford</i> —Mrs. Sallie Child, to constitute Miss LUCY A. CHILD a Life Member.....	50 00	
<i>West Rutland</i> —Collection in Congregational Church.....	30 42	
<i>East Hartford</i> —J. W. French, \$10; Dr. Benj. F. Eaton, Dr. Charles H. Tenney, Dea. C. B. Stone, A. P. Howe, C. S. Hamilton, Miss Tilden, each \$1.....	16 00	
<i>Montpelier</i> —Hon. Asahel Peck, James Mills, balance to constitute himself a Life Member, each \$10; Hon. Daniel Baldwin, Hon. E. P. Walton, Samuel Wells, George W. Scott, each \$5; J. C. Thurston, \$2; C. Dewey, \$1.....	43 00	
	139 42	
CONNECTICUT.		
<i>Middletown</i> —Mrs. Sarah L. Whittelsey.....	5 00	
NEW YORK.		
<i>Kingston</i> —Caroline A. Askam's Infant S. S. Class of First Reformed Church of the Comforter, in part to constitute the Pastor, Rev. Wm. A. Shaw, a Life Member.....	5 00	
By Rev. Dr. Orcutt, (\$323.70.)		
<i>New York City</i> —Henry Young, H. K. C. rning, each \$100; Jas. Brown, Guy Richards, each \$50; Cash, \$23.70.....	323 70	
	328 70	
NEW JERSEY.		
By Rev. Dr. Orcutt, (\$141.00.)		
<i>Newark</i> —Isaac A. Ailing, \$50; Horace Ailing, \$25; Hon. F. T. Frelinghuysen, Courtland Parker, each \$20; H. M. Baldwin, \$15; Mrs. John Sedgwick, \$10; Cash, \$1.....	141 00	
PENNSYLVANIA.		
<i>Philadelphia</i> —Pennsylvania Colonization Society, by Rev. Thomas S. Malcom, Cor. Sec.		
and Ass't Treasurer, toward the passage and acclimation of the emigrants by ship Golconda, November, 1870, for Brewerville, Liberia, \$2.70; Cash, \$25; F. G. Schultz, Esq., \$10.....	2,735 00	
DISTRICT OF COLUMBIA.		
<i>Washington</i> —Miscellaneous.....	321 50	
FOR REPOSITORY.		
NEW HAMPSHIRE — <i>Gilmantown</i> —Rev. Joseph Blake, to January 1, 1871 \$5; new subscribers for 1871 by Rev. J. K. Converse, \$3.....	8 00	
VERMONT — <i>Woodstock</i> —Lyndon A. Marsh, to January 1, 1872, \$2; <i>Whiting</i> —Barlow L. Rowe, to April 1, 1872, \$1.25; <i>Johnsbury Centre</i> —Eliakim Cobb, to January 1, 1872, \$1; new subscribers for 1871 by Rev. J. K. Converse, \$19.....	23 25	
CONNECTICUT — <i>South Windsor</i> —S. T. Wolcott, to January 1, 1872, \$2; <i>Middletown</i> —Mrs. Sarah L. Whittelsey, to January 1, 1872, \$2.....	4 00	
NEW YORK — <i>New York City</i> —S. T. Williams, to September 1, 1872, by Rev. Dr. Orcutt.....	2 00	
NEW JERSEY — <i>Elizabeth</i> —Mrs. Laura Crittenton, to January 1, 1872.....	1 00	
PENNSYLVANIA — <i>Philadelphia</i> —Miss Mary R. Tatem, to May 1, 1872, by Robert B. Davidson, Esq.....	1 00	
MARYLAND — <i>Timetown</i> —Miss M. Birnie, to January 1, 1872.....	1 00	
NORTH CAROLINA — <i>Windsor</i> —Peter Mountain, to January 1, 1872.....	1 00	
OHIO — <i>Madison</i> —Mrs. A. Merrillman, to January 1, 1871.....	2 00	
INDIANA — <i>Bloomington</i> —Rev. Dr. E. Ballentine, to January 1, 1872, \$1; <i>Logansport</i> —Rev. David Morrow, to January 1, 1872, \$1.....	2 00	
Repository.....	45 25	
Donations.....	3,419 12	
Miscellaneous.....	321 50	
Total	\$3,815 87	